St Lorimer L-3 (1920-34) 1929 AV3 Dard AV3

stay we'll throw you down from the mountain.' They thus 776
put me in great fear and then *I* promise to stay." So far, however, he had apparently successfully evaded either staying or being thrown down from the mountain.

Of the common motif of a man marrying a fairy wife I 776
have only one example, and it does not contain the usual 539
feature of the fairy wife imposing a prohibition on the man which he breaks to his undoing. In the Ghizr story the parties are more equally matched than usual, for the husband is a Daiyál. Still he had the worst of it in the long run.

A Daiyál of Henkimosh bewitched a peri and casting a spell on her hair tied it all up in knots. Then he married her and in due course they had a daughter. When the daughter grew up her father instructed her that if her mother ever asked her assistance in dealing with the population of her hair she should give it, but on no account should she undo the knots. One day when the mother and daughter were out with the goats the anticipated situation arose and the girl played her part. The mother then explained that her husband had been angry with her and had tied her hair in knots and she appealed to the girl as her daughter to undo them. In a moment of sympathy and forgetfulness the girl performed the service. Immediately the Peri slew all the goats and flew away carrying her daughter with her. The Daiyál, on discovering his treble loss, remained where he was weeping and beating his breast.

I think it was in 1922 that Rájá Shfat Bahádur, Governor 776
of Yasin, married a peri lady, presumably in aberetif, but 588
doubtless with all due ceremony. I believe that to his intimates he claimed to have seen her, but a youth, who was probably an epileptic and certainly a scoundrel, acted as go-between and the Peri's agent in the affair. The Rájá cannot have proved a wholly acceptable husband, as shortly after the wedding he had a fall at polo and broke some ribs. Later, I think, he damaged his knee, and before two years were out he was assassinated in Independent Territory.

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I have recorded instances of human-peri marriages in Chitrāl, but that lies outside our present beat.

RĀÇṬ

The term rāçḥ, cf. the Sanskrit root *rakṣ-*, "to protect," is usually applied to material objects, which exercise protective powers over human beings. Among such objects are included articles worn as talismans. It is also said, however, that everyone has a guardian spirit in the form of a small girl—Rāçḥe Mulai.i, or Rāçḥi. There may be two of them. These Rāçḥi communicate with the Pashū or Anti-witch when their protégés are in danger.

Again, if a bad woman rides on a horse the horse's Rāçḥi is depressed. Here the Rāçḥi was explained as the *sitāra*, "star" or "fortune", but it is not therefore to be assumed that it is an impersonal abstraction. The conception of a man's "luck" or "fortune" as a living being who is sometimes asleep and sometimes awake is very common.

In a Burushaski story there are three women who are the "Guardians" (rāçḥakūyo) of a king of Irān. They know his fate beforehand and how he can escape it, but are not in direct communication with him. This story, however, is obviously of foreign origin, at least in its existing form, and the guardian women are an integral part of it and could hardly have been introduced as an afterthought.

ÇḤÈÇḤ

We now pass to a very active and vital group of the Living Supernatural—the Çḥèçḥ. The name is not identifiable as a foreign loan-word and has all the appearance of being good Ṣhina. If I am right in believing the ch's to be cerebral, they would ordinarily correspond to Sanskrit kṣ or tr, but I cannot suggest a derivation.

Çḥèçḥ appear to me to present features of interest and originality, but they may be commonplace to the instructed folklorist. I shall first mention some of the chief characteristics and then illustrate them by specific examples.